RAMA-TARANG

Issue 5

"RAMA TARANG"

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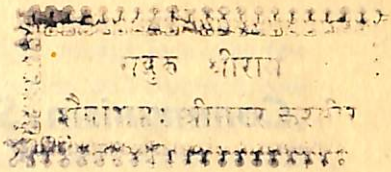

The Supreme Dancer

By
DILIP KUMAR ROY

Behold the dancing Lord of Loveliness !
His anklets ring as alights the King
of Heaven the earth to bless !

Now Radha, beauty's paragon,
Chants with Krishna, in unison
Her golden bracelets tinkling
and the fountains answer athrill !

In ecstasy, the cuckoos sing,
The arbours beat time murmuring,
The Jumna purls and flowers of spring
their hearts of rapture reveal !

There whirles the Flutist, decked with blooms,
Aureate, crowned with peacock's plumes !
They race in joy, Brindabans's maids;
His choir or bliss to swell !

And Mira sings in a trance of love !
"He calls us all to His dream grove !
Run, run to Jumna bank beyond
our gloom His gleam to hail !

(Translated from Indira Devi's song, heard in Samadhi, by DILIP KUMAR ROY)

Communism Spiritual

By
N. R. DHOLE, B.A.,LL.B.

When there would be a class-less society; state will simply wither away; such is the thesis of Communists. They worship Marx and dethrone God. Now they have dethroned the successor of the epoch making Marx also—The Ho'ble Stalin who is no more. This post mortem dethronement, is in a way unique and unprecedented in the political history of the world.

Organization, that sent of modern ordered life has invaded if not inflected the holy order of Sadhoos and Sanyasins in India. And J. Krishnamurty, the famous well known and original world thinker is cavailing at the concept of organization and its working in the world, at all the levels. He has actually practised what he is preaching for over last 25 years or so. He left the great Theosophical world organization built up in India by Dr. Annie Besant and her Colleagues. J. Krishnamurty was her protegee and was cast for a role of a Jagat Guru (world Teacher and an Avatar) by her. But he refused to play that role, washed out all Theosophic Colours from his face, disbanded the Order of the Star in the East specially brought into existence for him, and now is playing a lonely furrow in the fallow land of the world, inorder to create a new man and a new society. But can we create it? The answer would be "why not"? And question for question is a fair answer according to Shakespeare.

Modern scientific development has revolutionized man's outlook on life and death both of which have become very cheap. So many come to birth and so many die. The world population has

ncreased. Individuality has lost its edge. except in a very few persons. These are days of mass production and common consumption. World economics is outpacing world politics. The countries of the world are coming nearer and nearer to each other. Their interests are interlinked. None can be absolutely free. The epithet 'Sovereign' has became only relative and not its former 'self'. The practice of world diplomacy, is deprived of its fraud, daring and chickanary. Open air diplomacy and truthful policy are gaining ground day by day. God is not to be found in Temples and Churches, Mosques and Mandirs any more--has he absconded? And where? To try—as all of us were doing so long, for so many thousands of years—to shut up the Universal God in a Mandir and shut its doors against the universe! Many are ashamed of this folly in this new and scientific age. *God is every where, He is for all and He is all.* This is the dictum for the modern mind. Why should, Sadhoos, the holy men of India, keep themselves aloof in their retreats and mountains fastnesses? They too must come down, work amongst the people, share their miseries and hardship and help in their removal or mitigation. That would be the right kind of life, for these men of God, also. Can Sadhoos, who have cast themselves for individual salvation, or for the up lift of a few, at the most of a group or sect, play an important role in the building up of our welfare state? The question has been posed and sought to be answered. The holy men, met in a Conference, the other day, at Delhi and they have resolved to work and not simply pray or find out God for themselves—with the result that He is found no where. If the most High is immanent in the universe, he is also in the world, in every atom of dust in every flower and tree. Only man's eyes are to be opened—and those who have renounced the world to lead a spiritual life would be the best instruments of God to cure the blind world's eyes. Free from lust and hatred and worldly worries & selfish ambitions, these selfless souls, can build islands of the blessed in the high seas of world ignorance & world evil. Working in groups, in community projects or in other non-official activities, these really public workers, will no longer be satisfied in

taking God's name day in and day out, but would engage themselves and engage others—The worldly men, including the worldly wise to do God's deeds, God like acts. In this way, the dangers, implied and also expressed in the economic communism as practised in some countries and now extending its empire in almost every country—these dangers would be avoided in a spiritual society.

Our socialistic pattern is a step in that direction. Our peaceful foreign policy is going to herald a new age in international relations. The supply of primary necessities will create a better relation between man and man, country and country. Now has come the time when our saints and sadhoos have to renounce their forest life and take up the yoke. Let the movement be reversed. "Back to nature" is necessary for health—"back again to the world," should be the cry of peace and cry for world peace and work for home peace, of all the renounced men and women of God and goodness. For what else is God except goodness? It is really a near Divine event that has taken place at Delhi in the Conference of the Sadhoos and Sanyasins. "One God, one man, one element—one far off Divine event—to which the whole creation moves" in these prophetic words has sung Lord Tennyson the English Royal poet. That consummation is nearing to our surprise! Spiritual Communism is being built overtly and covertly. Only the blind may not see it. Freedom of India from foreign domination is not meant for internal feuds and petty quarrels and fights, linguistic or otherwise and ultimate ruination of all. It is to carry the message of Spiritual Communism to every land and every man that India re-lives again, as an independent country, in the Comity of Nations.

Bhagavan Shri Ganesh

(The symbolism explained)

By
Shri SWAMI RAM
Ludhiana.

In every religious Hindu ceremony the God Ganesh is worshipped. The different sects of Hindu religion have their own different Gods and Goddesses; but all of them worship Ganesh. who is respected by all sects of people. The same God-head has become the cause of severe criticism, at the same time. His elephantine head, big belly, mouse as a conveyance have become laughing stock to those who are quite ignorant of the excuse of Hinduism; and hence they cannot do otherwise than laugh at Hinduism. They will never comprehend the idea of the principles which are at the root of this world-creation.

Sanskrit language is considered as Divine language. Many a westeners are surprised at the full frangrance of the connotation of its words. In sanskrit every word is pregnent with great meaning. In this way the term Ganapati or Ganesh which is the name of this God-head is full of such a vast meaning as any of the sutras from Veda गणानांम ईशः गणेशः & गणांनाम् पतिः गणपती this is the analysis of that term which means the Lord of masses. Here by the term समूह and गण does not mean any congregation of things which are seen in the material world or creation, but it means the collection or bunch of instruments and limbs of human body; that is denoted by गणः The Lord of all these limbs is Prana, (Life). In this connection a very beautiful story is told in Upanishad. One day there was a quarrel among all the limbs of the human body. Every limb was claiming supremacy over all others and was asserting that without its help this human body

will not survive. Ultimately it was so decided that he will be held the Lord of all limbs for whose absence the life of body will come to an end. The Eye was puffed up with great pride. He said if I am absent for a moment the body will not be able to take one step. It is working smoothly because, the hand with my guiadance puts the food in mouth and not in ear or nose. If it is done like that, all the limbs will be in decay. Thinking in this manner eye accepted to go out first. For full one year the body was without the eye. When the Eye come back, it saw that the body was not only calm but has grown healthier and strong! He asked 'well brothers how are you?" All the other limbs answered, "Brother! you can go away. Your existence is not required. When you were in the body, we were compelled to run here and there, with haste, to see the beautiful sights as per your instructions. You were deceiving us by observing only the external form name and colour. Now we are calm and quiet. Please keep away" The pride of the Eye was completely broken to pieces; and he silently took his own place in the body. Being elated by the above sight of the Eye, The Ear began to say "Look, now I am going out!" so saying the Ear went out of the body. Coming back after one year. He saw that the health of the body was not in the least disturbed. The body was seen full of vigour and activity. The Ear asked "O, what's the news?" How did you pass time in my absence"? Then all other limbs said that they were passing their time quite happily and with great satisfaction. When you were with us, we would not get rest or sleep; with a little noise, here or there you were compelling us to get up and see, by which we would not know even the name of rest. But now we are quite happy. We are not afraid of any sound, neither have we any anxiety about a song. We are getting a good deal of rest and hence we have collected more strength to work therefore please to go away!" Then next, the turn of the tongue came. It went away. Returning after one year, it saw the body in good healthier condition. Seeing it coming back, the Belly said 'Brother! Please go back! Do not return! You were shovelling too much food

to satisfy your taste, and then I had to bear the whole brunt of that heavy food. When you were not present I was taking food according to my need only. By that regulated diet neither I nor my other brother limbs have suffered from any sort of disease. Therefore you please go away." All the five Indriyas (limbs) have to face the same fate. The same story was repeated at last came the turn of Prana (life). He went out of the body then all the Indriyas began to make row "Oh brother, please, you go alone! why are you dragging us all along with you?" Then the Prana answered 'Look I am going alone and all of you are occupying your usual seats!" But all the other Indriyas replied 'Oh Lord! please you do not go. If you go out then our seats will remain vacant. Therefore you should abide in the body and all of us will recognise you as our Lord. Whatever thing we will obtain or get, we will pay you a fixed share out of it, by way of tax, in token of your sovereignity. Therefore, please, shower your grace on all of us and do not leave us."

By this wonderful story the author of the Upanishad has brought out signaficantly and clearly that in all the Indriyas of our body Prana is the superior or great of all. All the other Indriyas owe their life to him. The life of Indriyas is based on him. He is the great fountain of strength or power of all the Yogis. Such powers, as to fly up in sky or to float on sea, or to control the inner organs such as heart and belly or such sidhis are obtained by insecasant practice of Pranayama, which is called Pranaopasana (प्राणोपासना). The root cause of such siddhis as to be smallest of small or greatest of the great, which are seen in God Hanumana or many other Yogis, is the power of Prana with this end in view, it is but in the fitness of things either individually, universally or transcendentally, to offer the crown of honour to Prana alone.

This power of Prana is seen in the greatest degree, of all the creatures, in Elephants only. His long nose, trunk, and his power of diving in water go a long way to establish the

fact that he possesses Pranashakti to a great extent. Therefore the one who is the Lord of all Limbs should have the head of an elephant is proper in all respects.

There is another special significance in having the head of an elephant to Ganesh. There are two long teeth to an elephant, which are protruding out of his body but in the head of Ganapati only one tooth to the right hand side is shown out side. If we try to look rather minuately at it, we find two big ears; in between the two there is a long trunk and one tooth to the right side; all these show us clearly the figure of Omkar. The object in depicting only one tooth of Ganesh is to manifest the idea of putting a dot on the vowel, long O on the letter M. In this way the head of Ganesh is also the symbol of Om.

Now let us consider this symbol of Om with respect to the face of Ganesh. In Gita the Lord or Ishwar is described as beyond the intellect, by which is meant the dynamic principle of soul; which is found on the regions over the intellect, and the symbol of this soul is Om; as said "Its nomevelature is Pranava" Therefore the man who surrenders his intellect into the hands of Lord in the form of Omkar, the Lord himself begins to reside in his intellect; and all the actions done by all his organs happen in the presence of that Lord. Hence he becomes a liberated soul and similarly becomes an instrument for others to get Mukti. Tukaram tops the list of such devotees. For his sake, the Lord poured rains untimely; graced him with the highest type of Brahmadnyan (ब्रम्हज्ञान), which the greatest of scientists are unable to hear. The Lord served as a house maid in Miras' dwellings, for Damaji he acted as Harijan. The hand of Lord is felt in every action of his devotees, who have surrendered themselves whole heartedly at His feet. Such Devotees are venerated very greatly by all. They have attained the Lord which is their life mission. By being liberated they have become the light house for all the sailors on the sea of life. The cause

of all this; or the secret of Mantra is complete surrender at the feet of the Lord.

The very easiest way of self surrunder at the feet of the Lord, to attain the state of a free soul or liberation from life is cogently explained by crowning the human body with elephantine head, which is the symbol of Om; and at the same time, it is shown that when you are completely united with the Lord, He will occupy your intellect and will do personally all your physical activities.

There are four hands to Ganesh, which go to show that a man, who is full of Omkar spreads his powers on all sides; which symbolically stands for omnipotence and omnificence of a liberated soul. The different types of devotees bedeck the hands of Ganesh with different sorts of weapons. These weapons are shown according to the tastes of the devotees and they stand for the different types of sorrows and difficulties which the devotees aspire to end by His grace.

Now we reach the belly of Ganesh. It is very large; and hence a man begins to laugh at its sight. Ganesh is the symbol of Life Power and the sadhakas of this power i. e. Yogis are never found with such a big stomach. But after a little thinking, we will come to understand the appropriate inner meaning of this big belly. Pran is the sovereign of all collection of human organs and has shouldered the responsibility of digesting all sorts of food which is taken in the body. In Gita it is said. प्राणापान समायुक्त: पचाम्यन्नं i. e. digest the food by equalising Pran and Apan. This is Lord's saying that goes to show that Pran is essential for digestion in this way. If the whole burden of digestion is on Pran then the symbolic God of Pran i. e. Ganesh must naturally have a big belly, which is the store house of food. The reason is there are nineteen openings or inroads to a human body, which are five intellectual elements five physical elements, five Prans, mind commonsense, chitta (heart) Ego. Man is taking

in food by this ninteen mouths all the times. The effect the food taken in by the above openings is not quite negligible. In twenty four hours of the day we use our one mouth for taking in food for two or three hours, and in that period we take a very good quantity of food and drink. Then just think, how much food, must be taken in by the other eighteen mouths every minute during fourteen or fifteen hours of the day. The eyes take in every sort of form they meet, the ears, hear every sound. The nose is taking in smell; in this way every mouth is eating food and drinking all sorts of drinks. So what will be the consequences of food taken and water drunk by these eighteen mouths, when, we know that during the two three hours so much food or drink is taken by our one mouth therefore, to digest the whole quantity of food and drink taken by these mouths, there must be a very big factory which is the belly. Hence it is but in the fitness of things, that the stomach of Ganesh who is the God head of Pran, should be shown as a very big one.

The big belly of Ganesh synchronises the fact that we are not taking food only by one mouth but we are taking every sort of food and drink by the nineteen inroads of our body. When we are taking our usual food by mouth, we pay great attention to its purity and utility. We take much care and caution to avoid any sort of person; but we have not got only this one mouth, therefore, we must also take great care and caution of the food and drink that is taken in by the other eighteen mouths; so the big belly of Ganesh serves as a warning or sign post to us.

After considering the elephantine face and big belly of Ganesh, we are naturally prone to think that his conveyance, should also be a big one, having a healthy constitution and big stomach to support such big bellied Lord. But it is a matter of very great surprise, that His carrier, is neither a horse or bullock but a small animal—a mouse. After observing all the limbs of Ganesha's body, to see his carrier, in mouse, appears to be very very strange. How that small mouse carries such big

weight on its back? How is he in a position to survive under such top heavy weight? Such querries stand up before us. Their answer, also is, quite simple, straight and full of feelings and sentiments.

The mouse is very strange thing. Nobody pays great attention to it. It lives hidden in the house or in walls; usually it never roams about in open; still it is very active; and acts according to his will-power. He nibbles the cloth in the house and also damages many house hold things. That is the reason why he has got so sharp teeth. But of all these his greatest speciality is his black colour.

In the image of Ganesh, this little mouse is posted to shoulder the whole weight of the body of Ganesh. After a little serious thinking we easily find out that our ego is at the root of all our material mental and spiritual life. Our Ego is the lever of all these and lifts up the whole weight. This ego assumes a very little form in one of the corners or recess of our mind and hides itself there. Even though it is not easily visible still it shoulders the whole weight and at the same time it is very shrewd and active. At the right moment or at the proper opportunity, it spreads it's influence over all the surroundings. This Ego, being involved in self longing (ममता) is the creater of many difficult works, when it is filled up with its selfish power. It reduces to pieces all the virtues which are the bases of spiritual uplift and it also pulverises to dust the human body. It is instrumental to many vile deeds; and the results of all this is shattered life of the doer of those deeds.

In this way, if we compare the natures of Ego and mouse, then we find that mouse is the symbol of our ego; where can we find another manifestation which can stigmatise our whole life, than the black colour of the mouse, which is the perfect mani-

festation of our ego? But there is a slight difference; which is, that, if this mouse, in the form of our ego, takes its foundation on truthfulness (सत्य) instead of the creative faith (रज) or fulhood (तम) then only it is possible for it to carry easily the burden of the big belly of Ganesh.

In such a manner, this ego of ours is in a position to bear on his back the elephantine head and the big belly of Ganesh. In this connection of mouse, the convayance of Ganesh, there is a very beautiful story. One day Ganesh was invited for a feast by one of his devotees. That devotee served him well with modak a very dear dish of Ganesh. After the feast Ganesh took rest till sun-set. After setting of the sun, the moon appeared in the sky. At that time, after bidding goodbye to his devotee, Ganesh proceeded towards his house on the mouse. Originally Ganesh had heavy weight and on that day he had very good feast. So on that day the mouse was going with his back bent a little by the heavy weight. It was very difficult for him to run fast. Ganesh wanted to reach his home early and hence he was beating his mouse to gain speed, in the mean time, the mouse stumbled and Ganesh who was riding the mouse fell down. His belly come heavily into contact with the ground, and was bruised, with the result the modaks come out of the belly. Originally his physic was very much heavy, on that day at the presing request of his devotee he had eaten too much and the fall resulted in breaking open the belly. It was difficult for him to get up quickly, but by keeping the balance he got up and put in his belly all the modaks, one serpant was passing by at the moment he caught it up tied it as a belt to his waist, and plastered his belly. The moon, in the sky above was looking at this scene. He could not help and laughed loudly. Seeing him laughing in this manner Ganesh's eyes became red with anger. He cursed the moon in a thundering voice "Oh Moon ! your splender will go on decreasing." The moon repented much, all other God heads were very much afraid. All of them came running at the feet of Ganesh and

s owered him with praises till Ganesh was pleased and then they requested him to take back his curse (उश्शाप). At their request Ganesh said that for a fortnight the splenders of moon will go on decreasing and after that it will increase for a fortnight more. All the Gods, being pleased resorted to their respective homes.

This is a very beautiful and instructive story. The great soul, whose imagination produced this story is verily a very respectable being. My salutes to Him.

Let us now think over this story. In this story the favourite dish of Ganesh is modak. Modak is a sanskrit term, in which moda is a principle word and ka is the suffex. Moda means to be happy, as a verb; when the suffex ka is attached to it, it becomes a noun; and hence modak means joy; happiness when man begins to feel the unmanifested soul-principle in every thing around him, then he gets joy and joy from all sides. He begins to take in this joy through his ninteen inroads. At that time he finds himself into a state which is described as this. "All these creatures are really born of joy only; being born of joy they are living, they are imparting joy to others and are attempting for joy only." In this way, when his whole body begins to shiver with joy of the experience of the presence of the soul on all sides then he becomes fit for the knowledge of Brahma, and his Ego, which tries its best to take him astray from the path of the knowledge of ब्रम्ह is completely destroyed and he gets the vision of "verily everything is Brahma." At that moment a current of joy begins to come out of him. In this manner, even though he is feeling the experience of unity in all his individual self remains as it is, and even though he is free to shake off the burden of his prebirth cultural stamps (संस्कार) he goes on doing his actions till death. The story explains clearly this very fact.

Lord Ganesh took in much food in the form of modak, which symbolisis that joy began to enter his body through ninteen doors. He was very much intoxicated by it in that state. it was

but quite natural, that his conveyance i. e. his mouse, which is a symbol of Ego should stumble; because when that highest state of joy is reached where is the place for ego? As soon as that Ego fell down to the ground with a stammer, the joy in the form of modak began to come out; which implies that at each breath of a free soul (मुक्त पुरुष) the joy spreads out and Ganesh is Lord of Life-breath (प्राण वायु). But with all these it is quite essential to put in all the modakas again into the stomach, which means that we must keep to overselves all the joy, still the girdle serpant which is tied round his waist is the symbol for our individual self being. We have to keep our individuality out-wardly and we have together the joy inwardly at the same time by discharging our natural duties i.e. duties which have been enjoined on us by our religion. And by observing all these things the moon, which is the creation from our mind as said (चंद्रमा मनसो जाता) is bound to laugh at it. In this way moon is shown as our mind. At the sight of all these happenings our mind becomes restless; and to break down its pride the self consciousness curses it by saying that let your power decrease. But when the power of mind is on decline then the activities of all other parts of the body become impossible. Therefore the clements which bring energy to all the parts are shown by the various Godheads who prayed to that self-knowing being (आत्मज्ञानी), upon which he says that you will increase for a fortnight and decline again in subsequent fortnight. This implies that when the mind is full of good thoughts and pious deeds, and also is in company of holy saints, its power will increase otherwise its destruction is a certainty.

There is another story with reference to this Ganesh. When Parvati—mother of Ganesh, had gone to the bath room for taking her bath, she had asked Ganesh to keep a watch on the room; and had ordered him not to allow any body to enter the room before her bath was finished. But after some time Lord Shiva comes there, and tries to seek entrance in the room; but Ganesh stops him. Shiva becomes angry with him and beheads Ganesh; and

enters the room. Parvati coming to know of this grows angry with Shiva; At last Lord Shiva places the elephantine head on Ganesh and awards him the right of first worship.

Here Parvati stands for our nature i. e. Prakruti. This Prakruti tries to hide herself when it has reached the state the triune of (सत्त्व रज स्तम) come to the same level साम्य and Prakruti remains unmanifested i. e. hides herself under the shade of mystery. At that time she orders her son i. e. self joy (आत्मानंद) to keep the watch. This Prakruti tries to lift herself above the individual consciousness and physical conscious by an attempt of washing her body. Parvati is the Power of supramental state. She does not like the presence of any person at the time of her physical bath, which means that she does not bear the contact of individuality or physicality. Hence she plants her childs joy at the door to keep the watch. But the false joy of the spiritual state which is personified by Lord Shiva, seeks entrance. Therefore it results in creating physical and individual consciousness annihilate her self power and joy. But that power becomes doubly determined and begins an intense fight. She grows angry with that false joy of spirituality in the form of material pleasure. Then the Lord Shiva who is the sovereign of spiritual state gives to her the spiritual joy and power. This joy is manifested by the form of Omkar; which is Ganesh. And having got the form of Omkar it is but quite natural that he should be awarded the right of first worship.

We are quite certain, that the above explained mystic thoughts and sentiments embodied in the idea of Ganesh will go a long way for the uplift of every devotee. If the devotees, instead of bowing their heads before the material form of Ganesh, begin to go down on their knees before him by imbibing the above thoughts in their minds, then and then only the worship of Ganesh will be done in its real and transecedental meaning.

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Aurobindo vs Early Egyptian Philosophy

By
AMALABAI KETKAR

During a philosophical discussion with a friend one afternoon, the subject of Shri Aurobindo Ghosh's ideology cropped up.

I had read several of his books, but so far had never tumbled to this aspect of his philosophy until this friend; newly returned to the city after a month spent at the Ashram in Pondicherry.

In a few sentences summarised it for me. Briefly, it was as follows :—

Throughout the ages of our Hindu Philosophy, the various schools of thought, – Sanayasis, – Sadus, – and indeed the people in general; had, centered their spiritual aspirations around one ultimate ideal and that was, – to eventualy attain complete identity with the 'Infinite' and in so doing finally leave this earth plane of material existance and its wheel of re-birth. Having once attained 'Samadhi' the experience would blend the devotee with the Divine, and, as an individual 'Ego' he would cease to exist.

According to Aurobindo, however, they had only realised a portion, or a part of the way to the ultimate source of all Creative Power, – which for the want of a better name we call 'God'. True, they had attained that state to which they had aspired, but, it was NOT the Final attainment which the Soul of man was capable of achieving.

Aurobindo set himself the task to explore and ultimately discover this greater and 'Further' Heaven. His experiments took

im from one spiritual plane to another, but the experience of each, only proved to be but an anti-chamber to another and higher degree of spiritual power.

When at long last the final goal, – the fountain head and source of all creation was reached, and the 'Grand Experience' attained; it brought with it the realisation, that the aspirant for 'Spiritual Perfection' had also a responsibility to his fellow men who were still bound down by the limits of their earthly existance, and subject to the inevitable law of re-birth. This highest plane required that the successful devotee should be willing to utilize his attainment as a channel through which the vital spiritual forces of this highest plane could be brought down to earth, and in doing so, – assist in increasing the diminished spiritual power remaining in the world. In this way, people struggling against the retrogressive forces of their time, would be able to receive increased Spiritual help through the via media of 'He who had attained'. Aurobindo's ultimate ideal was to make the Ashram at Pondicherry a centre of accumulated Spiritual force from which, the inmates as well as those who came to find Spiritual inspiriation could draw a greater and more intense supply than has so far been available in this modern world, rushing daily as it is towards rank materialism. The Ashram was also, with the assistance of this greater Spiritual power to try and build up the proper preportionate balance between the body and the Soul required to eventually produce as nearly as possible the 'Perfect man'.

This Philosophy of Aurobindo, might be new to modern India, perhaps also to the India that has passed, but the principle or ideal of such an attainment was well known, understood, and also practiced by the early adepts of ancient Egypt. As briefly as possible I will try to describe this mystic Philosophy of those days. Perverted forms and echoes of it still persist in the West amongst the various Christian Churches, as well as amongst several of the 'Secret Societies' such as Freemasonery, the Knights Templers, etc.

Let us for the moment forget India, and wander in spirit to Egypt, down through the centuries of time to the origin of the race of people who came to colonise a new world. A civilisation which was founded by the arrival of small groups of people, leaving the doomed continent of Atlantis in order to carry on, not only the traditions of Civilisation, but also to perpetuate those spiritual laws which aeons ago, when 'Man walked with God' was given to the human race as a guide by which to find the return path back to the spiritual home from which, through the laws of the Universe, man had fallen, to be lost in the prison form of Matter,—and from that state to struggle back to a better and more spiritual understanding and knowledge, than when he was originally doomed to a seemingly endless chain in the law of re-birth.

Apparently Atlantis and Lemuria fell owing to the degeneration of the greater portion of their populations. Men had split into two groups; those of the 'Right-hand-path' who had attained to the greatest heights of spiritual knowledge and wisdom, those who had degraded their original attainments to the practice of Black-magic and the worship of evil and these were called the followers of the 'Left-hand-path'. It was the final conflict between these two groups which brought about the terrible catastrophe in which the whole world was in a state of upheaval, the two continents sinking eventually beneath the sea.

Amongst the great spiritual leaders of the 'Right-hand-path' were those who realised the doom that was imminent to their race, and so sent out small groups of people to those lands which they knew would survive the coming ordeal. Some migrated to Central, and south America and those who belonged to the Eastern empires of Atlantis went to Africa, particularly that portion which we to-day know as Egypt.

One of these parties of immigrants was headed by an advanced Adept named 'Osiris' who brought with him those

spiritual truths and teaching which would be essential for the future benefit of those civilisations which would gradually arise again after the great upheaval was over. Their first temple was erected at a place known to-day as Abydos. Before 'Osiris' finally left he had instituted the procedure of what had to be taught to the common people, as well as installing the ritual of the 'Great mysteries' - or 'Initiation ceremonies. When later a time came that the new race needed further spiritual development there appeared another adept 'Thoth' who it is said established the second great centre of the 'Osirian mysteries' at Sais.

As time went by the common people, not understanding nor having ever been initiated into the 'Mysteries' referred to the 'GOD' Osiris as having been murdered, and his body cut into small pieces; which eventually were brought together again re-united, and the 'God' resurrected to rule once more in heaven over his people.

The reality was vastly different, - and it is actually the ceremony attached to this 'Mystery' that is explained as shortly as possible here.

Those very few; who by their spiritual knowledge and attainments were found worthy, and who had also applied repeatedly to the high priest of the inner temple for 'Initiation', were eventually admitted, and a date fixed for the ceremony to be performed. This usually took place in the evening, as night set in, therefore, the ceremony was commenced by reciting of the evening prayers. The prayers over, the initiate was prepared as if for death. Then the High priest would commence with many mantras, hypnotic passes, and the use of fumigants to place the candidate into a deep hypnotic trance, but, unlike the trance state known to us; the officiating priest had the power to **keep the mind and senses of the initiate active all the time that the body lay in a coma.** The object of this whole ceremony being that the initiate would personnaly be able to experience all the Phenomina

attendant upon 'Death' so-called, and establish for himself the realisation that there is a definite life here-after ; 'Death' itself being only an initiation into a higher spiritual life.

The High-priest and his assistant priests watched over the initiate lying upon the couch throughout that period which had been appointed for his experience into the other life, and then the alloted time being over, he would be put into a natural sleep and placed where the first beams of the early morning sun would fall upon him when he awoke. There were further degrees in this ceremony, and at each one the candidate was allowed to penetrate deeper into the world of spiritual existance until he was at last able to establish intelligent contact with the highest spiritual planes of being; this again proved to him for all time, not only the existance of a life here–after, but also the existance of those powers who help to rule the destinies of mankind, their functions, and eventually experience for himself the existance of the 'Over-lord' himself, – for want of better expression 'God'.

Now we come to the most amazing part of these 'Mystery' initiations, – for amongst the few who eventually reached the highest peak of spiritual experience, and had attained to 'Master-ship' or become an Adepts; there would be one who would at times **offer himself** as a via media to bring down upon earth spiritual power and guidance to his people who were in need of such help whilst still in the flesh. In this ceremony, the Adept was actually prepared as if for death, except that the vital organs were not removed as was the case (in later times) when enbalming the dead. The initiate was also once more 'Entranced' but **this time for an indefinite period** — his entranced body was then enveloped in mummy wrappings, and the body entirely covered with a soft coating of wax, – this being done in order to keep out not only air, but to ensure that with the passage of time NO INSECT would be able to attack the body. The body of the enbalmed Adept would then be sealed in a stone sacrophagus, and placed within a secret tomb.

There are legends, and various stories amongst even the mystics of to-day, that there are several such Adepts, lying in a cataleptic state, somewhere deep beneath the Great pyramids, who have been there for thousands of years, the last having been laid there somewhere about 250 B. C. It is believed that whilst in this state that the etherial spirits of these Adepts roam the earth or the spiritual world at will, at times if the occasion warrants it appearing to people on earth who need their help, to all outward appearances like any other human being of our time and age.

During the ages, Egypt rose to her greatest height of power, both materially as well as spiritually, and then gradually sank into decay. The spiritual power and guidance needed for the continuance of the 'Mysteries' was lost and the priesthood degenerated into the worship of 'Set' or 'Evil' – dabbling more and more into the arts of Black Magic.

It was this degeneration which eventually produced amongst several societies 'Human Sacrifices'. The spiritually great "Adept" capable of comming forward to **offer himself** for the highest initiation for the benefit and spiritual uplift of the people was gone. The people led by their priests now desired that someone should be forceably sacrificed on their behalf, in order to not only propitiate the Gods, but also to keep the God Set from working evil upon them. But alas, unwilling and impure sacrifice can never substitute for the genuine ceremony, or offering.

When to-day in Christian Churches, they hold the 'Communion' services, or, as the Roman Catholics call it 'The Mass'; and, further teach their followers the story of Christ's death as an 'Atonement' for the sins of the world, they are actually echoing a perversion of what was originaly one of the greatest spiritual attainments that man was capable of in the early days of our present civilisations an attainment and understanding which has been bequeethed to man from the last of the great Adepts from the doomed continents of Atlantis and Lemuria. The word

'Atonement' was not originally intended as '**Atone**-ment' but rather as 'At – one – ment' – the Adept in his 'At one-ment' with God being able to be the 'Go-between' for man during his spiritual pilgrimage on Earth.

Before concluding, one or two extracts from amongst the many available might be interesting. First I will quote Plutarch, the ancient Greek biographer, himself an 'Initiate' of the 'Mysteries in his 'De Iside et Osiride' :—

"While we are here below, encumbered by bodily affections, we can have no intercourse with God, save as in philosophic thought we may faintly touch Him as in a dream. But when our Souls are released (by the Mysteries) and have passed into the region of the pure, invisible and changeless, – this God will be their guide and king who depend on Him and gaze with insatiable longing on the beauty which may not be spoken of by the lips of man," Plutarch refered to the goal of the 'Mysteries of Osiris'— or Isis' as follows, :— "By these means they may be the better prepared for the attainment or knowledge of the 'FIRST SUPREME MIND,' whom the Goddess exhorts them to search after. For this reason is her temple called 'Iseion, alluding to that knowledge of the Eternal and 'Self-existant' being which may thus be obtained, if it be properly approached."

Another initiate was Plato, he says :—"In consequence of this Divine initiation we become spectators of single and blessed visions resident in a pure light; and, were overselves made immaculate and liberated from this surrounding garment which we call the body, and to which we are now bound like an oyster to its shell." .. he asserted too that the ultimate aim of the Mysteries was to lead men back to the principles from which the race originally fell.

When I sat and listened to my friend explain to me the inner ideology as professed by Aurobindo Gosh, this whole

spiritual philosophy of early Egypt passed before my mind. I felt that once more, the ancient wisdom is struggling for re-birth, and that if only this ideal can be understood and followed in India to-day it will help her to recuperate, – not only her own spiritual powers and strength, but also assist in the re-generation of spiritual understanding which we realise is already starting to manifest itself in the world both East and West to-day.

There are also many principles and ideas in Egyptian philosophy which are almost identicle with that of India, and, – if a deeper study were made by those in India who are also searchers after the 'Divine' I am sure that in studying the early Egyptian religons, a new and even deeper insight into the ancient wisdom of India would be the result.

Ank Brahamma

Supreme Lord discussed Mathamatically and Numerically

By
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In the fundamental sense of the term, at a critical juncture like today, when more and more the attention of people is confined and fastened on the unnecessary futile, exuberant shallow, superficial, purile and evanescent things of mundane life ; and a great majority of mortals is day and night running and rushing headlong, with furry and worry, inprecipitation or blind rash haste, to hunt after the ephemiral, phantasmal painful and sorrowful sensuous objects, and lewd and licentious wordly materials : and whilst to till, intrigue and strive to amass fortune and procreate progeny has only become the be-all and end-all of Human life and every where chaos reigns supreme. To expound or enunciate purely Spiritual, Philosophy profound subjects concerning the transcendental Supreme Being, has actually become an arderous and irksome task and enigmatic compulsion for a serious writer of an article on Spiritual Subjects. Only a Microseopic Minority is found in search and investigation of Reality which is in fact sumnum bonum of life and final beatitude of Human Existance. There is no dearth of weaklings, but veritable votaries and sincere aspirants and Realised persons are few and far between. Only for the sake of true aspirants (Jidnyasus) this article is being written.

Sophistical Wrangling and Spiritual Proofs

Be it remembered, that for a seeker of Reality, nothing would be more away and misleading than to indulge in sophistry and

undue and unnecessary demand of excess of proofs and reasonings of sophistical nature, which in the end dwindle into nothing as mere verbosity, unessential arguments and ostentations, use of flowery phrases may charm or allure a raw and unripe mind : but for a real cogitator or observer, it is mere jugglery of words, lingual warfare and intellectual gymnastic. It is a sort of pedantary only. But this is not the case with proper Canonic scriptural dialectical esoteric proofs and reasons, which strengthen and invigorate the faith and belief of a seeker of Truth, and lead his direction of inquiry, reflection and meditation directed to the target or the desired aim, the identity and unity of the Self with the absulate.

Glory of Lord's Names — Bhagwat Charcha.

Vedacharya Shri Sayan Madhva, also known as Shri Vidyaranya Swami, the author of great repute and a famous exponant of all schools of Phylosophy in general and Vedanta in particular writes in his inimmitable style in his remarkable book "PANCH DASHI" "आसुप्तेरामृतेर्कालं नयेद्वेदांत चिंतया" meaning thereby ":Till sound sleap or dreamless slumber and till the end of life, one should pass one's time in reflection of constructive and inherant nature of the Absolute."

Only in this direction to harp on the same string is not fallacious. Dialectically too it is not only flawless and ornamental but even beneficial as per aphorism of the Brahaman Sutra "आवृत्ति रसकृदुप देशात्" which means "as per behests or injunctions of the Vedas, Brahma should be reflected and meditated upon over and over again. According to Gita "सततं यो मां स्मरति नित्यशः" which means "He who continuely **remembers** me without any break." These and other innumerable quotations of Shruti and Smriti ordain and enjoin continuous rememberance of the Brahma for the Spiritual uplift of a seeker of truth. According to the adage "धन्य गण्य वह समय है जो हरि चर्चा मे जाये" or "कलियुग एक नाम आधारा ।। जो सुमरहि उतरीहै भव पारा"

Logical Binding

The Aspirants of philosophic bent and logical tendency know fully well that a dialectician or logican is duty bound to evince the Theoram or the basis of the subject on which he intends to write an article by dint of Definition and Reliable Evidence either Canonic or Perceptional or Inferencial or Allegorical or of whatever nature it might be including some strong compelling reason as per the maxim "लक्षण प्रमाणाभ्यां वस्तु सिद्धिः न तु केवलं प्रतिज्ञा मात्रेण" which means — A logical absurdum or tenent can only be proved by Definition and compelling genuine authority and not merely by Profession. Unless the professed theory or Doctrine Philosophical or Theological is clearly established by forcing reasons or well scrutinized on the test-stone or criterian of unshakenly strong evidence, it can neither be realiable nor credible. Now in this present case the object of discussion is Brahma the Absolute which has to be discussed numerically.

Unless and untill the Swarup or inmate or inherant real characteristics of the Absolute are precisely imbibed and fixed in mind no sketch of the theme proposed can be portrayed all at once. Without the justification of our claim all of the contrivances and efforts to raise on the firm foundation the edifice of our theme "The Ank Brahma" would collapse totally. On the other hand if the real nature of the Supreme is rightly comprehended we shall be in a position to achieve the aim set before us.

Glory of Wisdom

The knowledge of Brahma is the only sure antidote for the cycle of re-birth and to successfully avoid the effects of what is known as Sansar. Shrutis confirm "ज्ञानादेव तु कैवल्यम् ऋते ज्ञानान्न मुक्तिः" meaning thereby "total emancipation is obtainable only through the knowledge of Self. Again the deliverance is impossible without wisdom. Similarly the Brihadaranyak Shruti proclaims योवा एतदक्षरं गार्ग्यविदित्वा ऽस्पाल्लोकात्प्रैति स कृपणोऽथ य एतदक्षरं

गार्गी विदित्वा ऽस्माल्लोका त्प्रैति स ब्राम्हण:''. This quotation means He, who, O Gargi, without knowing that imperishable One departs from this world is not only parsimonious but can be called a self-murderer in the true sense of the term : and he, who, having known the Reality breathes his last is Brahma in the truest sense of the term.

Again Shruti says "ब्रम्ह विद् ब्रम्हैव भवति" which means the knower of the Supreme becomes Supreme himself. Authorities coraborating this fact are to be found in various Vaidik and Puranic lore. To be short after purifing the sub-concious mind (Chitta) by performance of Injunctory (विहित) Expiratory (प्रायश्चित्त) and by renouncing selfish (काम्य) and prohibited (निषिद्ध) deeds and steadying the Oscilation (विक्षेप) of mind by means of concentration and meditation the aspirant should pave his way, through the aid and grace of a fully realised Saint to remove the veil of ignorance (आवरण) the third defect of mind. According to the Canonic lore and Seers and Sages of the highest order, there are three great fundamental faults (दोष) in the sub-concious mind (चित्त). To remove this third fault the knowledge of self or Divine Wisdom is essential. That can only be acquired by the Grace of Guru who must be a master of scriptures and a fully realised soul. "श्रोत्रिय ब्रम्ह निष्ठम्" says Shruti. As ordained by the Revelation after Propinquity (Upsathi) of a Master and after the traditional initiation, the master would inculcate the great sentence (महावाक्य) of Vedas and install wisdom with his will power too in the mind of the pupil. After listening (श्रवण), Reflecting (मनन), and meditating (निधिध्यासन) upon the great sentences the aspirant achieves a balaneed state of mind which eventually enables him to establish himself in his true inner Self and while enabling him to enjoy constant bliss. This state automatically removes all bondages and experience of Jivan Mukti and Videh Mukti are his. This is the scriptural system of practice emphesised by the Holy writs for common weal.

(To be continued.)

RAM-WANI

The following is a galaxy of very precious pearly thoughts which are thrown out as spot-lights for men of the world. Every reader should try his level best to understand and experience at least one of them and try to put the teaching of the thought into his daily life. Editors

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By
SWAMI RAM
Ludhiana

Minimise your necessities and thus save yourself from sin; and enjoy Liberty and self confidence. The complete iradication of necessities is in itself the Brahmi stage.

x x x x

To subordinate, with all emotion and care, covertousness and longing is a pious penance; by which you easily obtain unconquerable strength, complete fearlessness, perfect peace and everlasting joy.

x x x x

If service is your motto, then, your service must help the needy mentally, morally, financially bodily, and with words for his spiritual uplift. If the person, whom you serve, goes down spiritually or is degraded physically, morally and mentally then your service is dangerous to him. Do not ever serve in this manner; you will amass sin.

x x x x

The outer piety and cleanliness must always be helpfull to hearts' purity and should never be a hindrance to self-flowering.

x x x x

The man, taking recourse to vile practices, indulges in improper courageous deeds to drag down others, degrade others, will never get happiness ; on the contrary he will have to suffer the pangs of self-modification. Hence never try to belittle others, so that you will be fully benefitted (कल्याण).

x x x x

A self-less gift, at the proper time, to a deserving man, becomes the cause of minds' purity and strengthens the self's power ; but a gift to an unworthy is determental to the giver. Hence, it is very essential at the time of giving gifts to ponder and think over who is deserving and who is unworthy.

x x x x

Instead of wasting our efforts for many many births in manufacturing thousands of methods to ward off the painted experience of past fate, it is beneficial to suffer them with calm and endurance. And in future by surrendering completely to the Lord and doing our duty with natural self-lessness, easily born of religiousness, helps much to travel successfully our path of Ideal.

x x x x

A complete self-surrender from the bottom of the heart and without any condition or asking is the simple and straight way to get rid off our difficulties and sufferings. In that state the Lord acts completely on our mind vital and physical and heart; and being goaded and guided by His inspiration or order. This physical machine obtains great purity, joy and fearlessness for doing its duty and becomes more happy.

x x x x

There is no more dangerous disease than anxiety. Do not allow her to come near you. Not to worry is the only way to drive the anxiety away ; and to get a passport to this road is to have unflinching confidence and steadfast belief (श्रद्धा) in Lord. The contact with pure श्रद्धा, and Faith, company of saints is very essential.

x x x x

The presence of Lord is found where such virtues as love for truth, control over body, purity, courage, forgiveness, and flowery satisfaction, are present. Therefore, if we want to enthrone the Lord in our heart, we must try our level best to inculcate in us the above mentioned virtues.

x x x x

One. controlling his tongue, controls himself and one having supremancy over his limbs is the Lord of the world. Therefore one who wants to rule the world must conquer first his tongue. This is the greatest of all tapas.

x x x x

The one, who is not afraid of death and who embraces Death with joy and calm mind, has fulfilled his life mission. It is necessary to obtain knowledge of soul, and the Lords memory to reach the above mentioned state.

x x x x

The sorrow, anger, anxiety and self-abnigation burn a man to ashes as the fire ; therefore, thought, calmness, carefreeness and valour should be adhered to by him who wants to save himself from the above-mentioned fires. One who has got the support of them becomes happy and reaches the highest ideal of Life.

x x x x

Our actions re our friends, either in this world or in another world, therefore, you must think twice and for a long time before you are up to do any action so that it will be your ever joy-giving friend.

x x x x

A man sitting in the beautiful chariot of character to which control of limbs, self sacrifice, cautious attention (सावधानी) and courage are yoked as horses, will travel in this world ; and his chariot will pass on the road of time and from thence to world of Lord of Death, reaching at last to the immortal world. That man faces Brahma and reaches the stage of Brahmi state.

x x x x

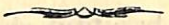
A real Purushartha (पुरुषार्थ), or courage lies in doing away completely our Fate (प्रारब्ध) by experiencing, as early as possible either with Joy or Sorrow all the event which our Fate has ordained, and not in attempting to ward them off or always keep on criticising them either consciously or unconciously.

x x x x

If at all you seek a place in the heart of God then it is essential that you should voluntarily and joyfully surrender yourselves whole-heartedly and completely.

x x x x

CONCENTRATED WISDOM



1. The Divine gives itself to those who give themselves without reserve and in all their parts to the Divine.

2. An Avatar is Divine putting on an appearance of humanity to show it how to become Divine. He has double element; human in front and Divine behind.

3. The fullness of Yoga is to make Heaven and Earth equal and one.

4. You must keep the temple of your heart clean if you wish to instal there the living Divine presence.

5. Demand and desire are only two different aspects of the same thing.

6. A spiritual humility and sense of submission and dependence on Divine is necessary for direct opening of the Psychic.

7. A quiet, vigilent but indistressed persistence is the best way to get the sadhana done.